

CATHOLIC • ACTION •

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October, 1946

THE UNESCO PROGRAM and the CATHOLIC SCHOOL

REV. FREDERICK G. HOCHWALT

FAITH AND CATHOLIC ACTION
NEW RADIO PROGRAM
INSTRUMENTS OF PEACE
FACETS OF SOCIAL SECURITY
CONVENTION DAYS FOR N.C.C.W.
LIMITATIONS OF SECULARIZED EDUCATION

Our Common Catholic Interests:

*Mission Plans
School Bus Transportation
Inter-American Bulletin
USO-NCCS Support*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

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OCTOBER, 1946

OUR COMMON CATHOLIC INTERESTS

SEPTEMBER 5 to 8 of this year marked the annual study week of the Young Christian Student groups throughout the country. It was sponsored by the Catholic Action students of the University of Notre Dame, and held at the Rockne Memorial Hall at the University. Nearly fifty students from various sections of the country attended. In conjunction with these Young Christian Students and through their kind invitation, national and regional officers of the National Federation of Catholic College Students held their first leadership workshop.

Ideals and goals were reiterated during these days; new techniques of promoting Catholic Action were explored. A broad survey of Protestant, secular and communist student action was given and a comparison of accomplishments was made. The necessity of a burning spiritual content in Catholic Action was explained.

Each day began with a dialogue Mass and a sermon by some member of the Notre Dame faculty. Each evening Compline was said in English by the students. In the morning, afternoon and evening sessions the students were given the opportunity to hear some of the foremost figures in the student and adult lay apostolate in the country. Among these were: Msgr. Hillenbrand, Chaplain of the Catholic Action Federation of Chicago; Clem Lane, its president; Father Ber-

mingham, of the Youth Department, N.C.W.C.; and Patrick O'Meara, president of the N.F.C.C.S.; Ed Marshall, a graduate of Notre Dame; John Simons, a former officer of the N.F.C.C.S.; Louis Radelet, of the Notre Dame faculty; Eugene Geissler, long prominent in American Catholic Action work; Father Vincent Mooney, C.S.C., former director of the Youth Department, N.C.W.C.; Dave Slattery, present president of the Catholic Action group at Notre Dame; and Father Sheedy, C.S.C.

Recreation was informal and delightful. The Notre Dame campus was figuratively thrown open to the students and they saw everything from shrines to atom smasher—but not the Notre Dame football team. But that was a secret worth keeping.

THE 6th National Convention of the Diocesan Directors of the Society for the Propagation of the Faith took place at the Hotel Commodore in New York on September 24, 25 and 26. Cardinal Spellman, of New York; Archbishops Cushing of Boston and McIntyre of New York; and Bishops O'Hara of Buffalo, O'Brien of Chicago, and Griffin of Trenton, contributed tellingly from their own

Mission Work
And Needs
Studied and
Planned

personal experience and observation at home and abroad, to the information presented on missionary conditions. Priests representing missionary sec-

tions of the United States and practically all foreign missionary countries reported on the progress of their work and detailed their needs. U.S. Army chaplains also related their experiences with missions. The diocesan directors deliberated on these messages and discussed ways and means of supplying missionaries in all parts of the world with the maximum amount of spiritual and material assistance.

The fact that it will require hundreds of millions of dollars to repair the damage done to churches, schools, hospitals, orphan asylums and other institutions in China, Japan, Africa, the Philippines, the Solomons, and the chain of Pacific islands over which American armies traveled on their victorious march to Japan will be placed before the Catholic people of the United States. Catholics will be urged to give more generously than ever before because of the decrease in the purchasing power of the American dollar and the steep rise in prices of food, clothing, and building materials in mission lands, and because of the necessity of supporting the growing number of priests, brothers and sisters who are now being sent to the missions.

Some missions that in the past have been most difficult have become, because of changed conditions, promising fields for the acceptance of Christ's teachings.

AN IMPORTANT contribution to the literature on legislation in the States which affects education has just been made by the Legal Department, N.C.W.C., in the publication of a survey entitled "School Bus Transportation Laws in the United States."

School Bus Transportation This 257-page paper bound volume is a compilation of judicial decisions, statutes and advisory opinions of attorneys general in reference to transportation of parochial school pupils at public expense. There is a section for each of the 48 states and excerpts are set out from the relevant statutes and constitutional provisions of each state bearing on this subject. Significant judicial decisions are recorded in full.

The volume is definitely technical and will be useful to everyone interested in the legal aspects of education. It is recommended particularly to diocesan superintendents of schools and other authorities in the education field.

The average lawyer in general practice will welcome this survey as it contains the full text of significant judicial decisions on the subject, with citations to the state and "reporter" systems in

which originally published. This feature alone should be extremely valuable, especially in small communities where law libraries may contain no more than the statutes and decisions of the practitioner's own state.

Copies of the survey are procurable from the Publications Office of the National Catholic Welfare Conference, for \$2.00 in paper binding and \$3.00 in cloth.

WHOLEHEARTED support of the current U.S.O. fund-raising campaign has been urged by two leaders of the American Hierarchy, His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, and His Eminence Francis Cardinal Spellman, Archbishop of New York. The endorsements of the Cardinals were made known in letters to Dr. Lindsley F. Kimball, president of the United Service Organizations, Inc.

Cardinal Stritch's message to Dr. Kimball states that the U.S.O. has been a "spiritual and intellectual stimulus" to the 2,000,000 Americans still in uniform and to the thousands of patients in Veterans' Hospitals and calls attention to the fact that the aftermath of war carries with it a continuing responsibility toward our military and naval forces.

As president of the board of trustees of the National Catholic Community Service, one of the six U.S.O. agencies, Cardinal Stritch has taken an active part in the N.C.C.S. administration, personally visiting many clubs and bestowing his blessing upon their work.

In endorsing the U.S.O. drive, Cardinal Spellman expresses his pleasure that "the U.S.O. is continuing to carry out its responsibilities to the men and women in the armed forces with the same spirit which animated its notable service during the war years and that the six national agencies are still serving their country, helping to maintain the morale of our sons of every creed and color."

Cardinal Spellman, who is secretary of the N.C.C.S. Board of Trustees, has been an ardent supporter of U.S.O. and N.C.C.S. programs and has continually given encouragement to the furtherance of their far-flung activities and services.

For maintaining essential services to the men and women still in the armed forces U.S.O. is asking the American public for \$19,000,000 to carry its program through December 31, 1947, at which time the U.S.O. wartime responsibilities will have been completed.

FAITH AND CATHOLIC ACTION

REV. CHARLES A. HART

THE theological virtues of faith, hope, and charity are so called because they have God for their object. They are entirely supernatural and hence, unlike the intellectual and moral virtues, have no counterparts among the natural virtues. While, as St. Paul observes, charity is the greatest of the theological virtues it is also true that faith is first in the sense of being the necessary preliminary of the other two. "Without faith it is impossible to please God," and thus impossible to save our souls. In faith we assent to a truth simply upon God's authority, without having the objective evidence assent ordinarily requires. Thus St. Paul can very properly describe faith "as the substance of things to be hoped for, and the evidence of that which appears not." Yet faith is not an arbitrary demand of God since what pleases Him is the fulfillment of His purpose in our regard, our salvation through our voluntarily becoming like unto Him.

Faith then is not produced by reason even if reason can discover arguments for faith. We can be convinced that we ought to exercise faith but be without power to do so. Although an act of the intellect it is true, it is an act commanded by the will; a will to believe. Essentially in faith we freely acknowledge God as having complete authority over all our acts as He has over our very being from which the acts flow. In view of this entire authority we believe simply because we are so commanded. But the saving faith of which we have spoken, though involving a free will act, can be made only by the aid of supernatural grace. For the Christian, of course, faith in God is faith in Jesus Christ as the Son of God, the Word or Utterance of God, who is one in nature with God. Though faith is a gift it is never denied to those who sincerely and humbly ask for it. Hence the importance of constantly praying for deeper faith as the one foundation of all our work of Catholic Action. As faith in God means simply faith in Jesus Christ it is made still simpler because of the ease with which the human nature of Our Lord can be loved, and through this love readily accepted by the in-

tellect as one to be believed without reservation. Thus involving satisfaction of both intellect and will, faith brings rest to the whole of human nature. But if faith in God is simply faith in Jesus Christ, by way of still greater simplicity, faith in Jesus Christ means faith in the Church of Christ, His Mystical Body. In thinking with the Church we are acknowledging God's authority over our whole being and over all our acts.

Of transcendent importance is the relation of our practical actions to our divine faith. "Faith without works is dead," says St. James. If we do not act in accordance with our professed belief we will inevitably soon begin to believe as we act. At every level life is an integration, a unifying process. This is just as true on the supernatural level of the life of the spirit as it is on the lower physical level. As faith directs Catholic Action it is also true that action itself reacts on faith and makes it far more profound. A faith that leads to no action of its own dies and in its place there is consciously or unconsciously substituted another quite opposite belief that is in harmony with such action as the individual is actually performing. The one epistle of St. James, from which we have just quoted, is a veritable constitution on the inextricable connection between faith and action. Emphasizing the absolute necessity of faith he says: "Therefore casting aside all uncleanness and abundance of malice, with meekness receive the engrafted word which is able to save your souls." But immediately he adds: "But be doers of the word and not hearers only, deceiving yourselves. For if any one is a hearer of the word (one professing faith) and not a doer, he is like a man looking at his natural face in a mirror; for he looks at himself and goes away and presently he forgets what kind of man he is. But he who has looked carefully into the perfect law of liberty and has remained in it, not becoming a forgetful hearer but a doer of the word, shall be blessed in his deed."

With the disciples of the Lord the Catholic Actionist's constant prayer must be: "Lord, increase our faith."

UNESCO PROGRAM

AND THE CATHOLIC SCHOOL

REV. FREDERICK G. HOCHWALT

AS man emerges from the effects of his second world war, it is clear that he cannot afford a third. Admittedly, the way to peace is open, but from what is going on about him it is at least doubtful that man will choose it. In the midst of this uncertainty educators everywhere are asking how the teaching profession and all the facilities of our educational systems can help to foster peaceful understanding among rival cultures that may seek to divide the idealism of men which is so necessary to the establishment of international peace.

In 1944 the Bishops of the United States prefaced their annual statement with an acknowledgment of the extraordinary effectiveness of perverted education in making possible the reality of World War II. They emphasized how easy it was to go astray in our thinking and how difficult it was to adhere to a sound educational philosophy unless men worked at it in harmony, seriously and conscientiously. Pondering over these statements, the Catholic teacher is wondering how a single nation can create the conditions of peace, or debating what a single teacher can do under the normal limitations of education as it is provided by any single nation or culture.

Here in the United States teachers have been hopefully watching the progress of the United Nations Educational, Scientific, and Cultural Organization. They were heartened by the good news that on July 30, 1946, President Truman had signed the Joint Resolution making the UNESCO program part of our national educational endeavor. At this writing seventeen countries have now given their acceptance or ratification to UNESCO and several more are in the process of doing so. It is expected that UNESCO will soon have the minimum twenty acceptances required by its Constitution. The most comprehensive international organization ever established for cultural understanding and cooperation will, therefore, come into existence in the near future.

At the San Francisco Conference delegates gave general support to the contention that peace among nations must be founded on cooperation and mutual understanding and that the United Nations has a duty to see that culture is made ac-

cessible to all men. The delegates agreed, likewise, that it was the duty of the United Nations to facilitate the exchange and dissemination of knowledge about national and cultural activities. The principle of organized international cooperation in cultural matters was made a part of the Charter.

This was indeed a hopeful beginning since cultural cooperation received little attention at the peace conference in 1919. Subsequent actions of the League of Nations which brought into existence the International Institute of Intellectual Cooperation were only partial gestures and did not receive worldwide support. Although the work of the International Bureau of Education which was formed in 1929 was good, it received the support of only seventeen nations.

Periodically during World War II the Ministers of Education of governments-in-exile in London had been meeting with the British Minister of Education to exchange views on educational needs of their various countries in the post-war period. They studied many specific problems of reconstruction in occupied countries. Fortunately, this conference broadened its discussion to include general questions of future international cooperation in educational and cultural matters. It discussed the possibility of a future international organization for education and in 1943 active steps were taken to make such an organization a reality. In 1944 the United States Department of State formally joined the group in London with its announced intention to bring into existence as soon as possible a United Nations organization for education and cultural reconstruction.

Following the San Francisco Conference, the British and French Governments in association extended on behalf of the Council of Allied Ministers of Education an invitation to all the governments of the United Nations to be represented at a conference in London beginning November 1, 1945, which would take steps to establish a United Nations organization in the educational and cultural fields. Forty-four countries sent representatives and there were six observers from international organizations.

Out of this meeting UNESCO emerged as a reality with its seat in Paris and with a Charter that

set down the objectives of the new Organization. The Charter laid down a broad basis for the new Organization and defined its purposes as aiming to contribute to peace and security by promoting collaboration among the nations through education, science, and culture in order to further universal respect for justice, for the rule of law, and for the human rights and fundamental freedoms which are affirmed for the peoples of the world without distinction of race, sex, language, or religion. The Charter provided that the new Organization was to consist of a General Conference, an Executive Board, and a Secretariat. The General Conference was to meet annually in ordinary session and at each session the Conference will choose a different location for its next meeting. The first Conference was scheduled to meet in Paris in November, 1946.

Article VII of the UNESCO Charter provides for the organization in the member nations of National Commissions which are to consult with their governments about the choice of delegates and matters that relate to the program of UNESCO. On August 15, 1946, Mr. William Benton, Assistant Secretary of State, announced the names of the fifty national organizations representing many phases of American life which had been invited to name representatives to serve on the National Commission of the United States. The National Catholic Welfare Conference and the National Catholic Educational Association were named to represent Catholic interests in this important area. A meeting of the fifty organizations was scheduled for the last week in September to discuss the participation of the United States in the UNESCO program.

At the conclusion of its sessions the London Conference organized in November, 1945, a Preparatory Commission to arrange for the first General Conference of UNESCO. Except for immediate action, chiefly in the nature of surveys and studies to be taken in the early months, all of the Preparatory Commission's decisions were tentative. The preliminary committees worked on two basic premises: first, that UNESCO should concern itself with international programs and should be concerned with national problems and programs only in their international aspects; and, second, that to achieve the purposes set forth in its Constitution UNESCO must make the fullest possible use of existing agencies and facilities.

The teachers in our schools are asking some practical questions about what UNESCO will actually accomplish in its program. The answers to the more general type of question can perhaps be found in the recommendations made by the Preparatory Commission for the program to be undertaken by UNESCO. First of all, UNESCO

is to facilitate the work of existing international bodies and to establish cooperative working agreements among them. This includes, of course, the United Nations and other specialized agencies. Next, UNESCO is to convene international conferences of experts on problems that relate to its interests. Moreover, it is to facilitate the interchange of persons. It is also suggested that it should provide extensive field services by staff members and other experts. It is agreed that it should provide central reference services, including bibliographical and other library facilities. Most of the supporters of UNESCO are convinced that the Organization must undertake certain publications, as, for example, a *Journal of International Education* or an editorial service. It should, likewise, provide directories of science, of learning, and of the arts. Moreover, it might very well award prizes for outstanding contributions in various fields.

Specifically, in the field of education it is proposed that UNESCO will undertake surveys of national systems of education and the formulation of recommendations to the end that education systems will inculcate the knowledge, attitudes, and skills which shall contribute to peace and security. Conceivably UNESCO will be interested in fundamental education—that is, the development of primary education and popular education and the promotion of literacy. It will also undertake, according to present proposals, studies of the problems of constructive revision of textbooks. It will endeavor to encourage international understanding through youth clubs and through youth service projects. It will certainly have a committee on educational statistics. It is expected that it will promote conferences on such subjects as adult education, teacher training, and international relations and the equivalence of degrees.

Concurrently with the General Conference of UNESCO in Paris there will be held in the French capital a series of educational, scientific, and cultural demonstrations under the name of UNESCO Month. These events will begin on October 28 and continue through the month of November. In a circular letter the United States Department of State has encouraged schools and educational organizations in the United States to keep the observance of UNESCO Month in order that we may emphasize that mutual understanding among peoples will contribute to peace and security, and that we may show how UNESCO can help promote mutual understanding. The schools in our nation are asked to stress UNESCO during American Education Week and to focus attention on the need to understand the common problems of humanity. Churches, libraries, the radio, the press,

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SECULARISM: CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE II. THE LIMITATIONS OF SECULARIZED EDUCATION

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

- For your own information
- As texts for discussion clubs, forums, round tables, radio talks
- As aids for organization programs
- For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

THE boys and girls of the junior class at Public High paid exceptionally close attention to their teacher's explanation of one of the most interesting projects in the social studies curriculum.

"Tomorrow," the teacher said, "we shall begin our tour of the social institutions in our community. After the completion of the tour, you will be expected to write a report on the contribution of each institution to the general welfare of the community."

The youngsters were thrilled with the discovery of the wonderful work accomplished in institutions which prior to their visit were to them just so many mysterious buildings. At the Chamber of Commerce they learned how conventions and permanent business projects were invited to the community; at the union headquarters a public relations official outlined the procedures of collective bargaining. The superintendent of the hospital showed the young people the clinic and the modern emergency room where quick action by skilled doctors and nurses had saved many lives. At the courthouse the judge lectured the students on juvenile delinquency. The mayor welcomed them to the council chambers and sought their opinions on a new ordinance regulating the operation of bicycles. On the outskirts of the city the youngsters found the Home for the Aged, and while they were there, a social worker told how the social agencies care for the aged, the orphans and other dependent children.

On the last day of the tour the students were

walking from school to the editorial room of the city newspaper—a distance of about ten blocks. Along the way one of the students raised a question.

"Why," he asked, "can't we visit some of the churches and the Jewish synagogue which are along the way to the newspaper office? After all," he observed, "the churches are important social institutions in our community."

The teacher asked the group to stop walking. "Sit down," she said, "right here on the steps of this church and I'll answer the question just raised. The laws of this state and this city do not permit me during school hours to show you this church or the synagogue down the street. I know what you're thinking," she said slowly, as though she were very much disturbed by what had happened, "but I can't correct the situation. I'll tell you what you're thinking, or at least what you *should* be thinking. We've visited the Chamber of Commerce, the labor union, the courthouse, the city hall, the welfare institution and the hospital, and every one of you has learned to appreciate how valuable these institutions are for the happiness of your neighbors and yourselves in our community." Mustering her courage, the teacher continued, "But you and I have walked past the churches and the synagogue. From our action you might think that they were unimportant in the life of the community. Don't be deceived. They are important for your personal lives and for the welfare of our city. I only hope that after you leave school, you won't continue to pass them by."

II

AS A matter of fact, statistics indicate that the majority of graduates from secularized schools have no stable affiliation with any church or synagogue. This fact is of no small con-

cern to the clergy, who see in it a terrifying loss of souls; to public officials, who from long experience know that religion is the only effective remedy for juvenile delinquency; to the political scientist,

who realizes that a secularized public is easy prey for the dictator; to the sociologist who foresees the ultimate ruin of our nation if divorce, birth control, and racial tensions are not soon controlled by the force of religious convictions. Lately, many churchmen and educators have resolved that the relationship of religion and education must be examined in the light of present conditions. Their investigations are rapidly leading them to the con-

clusion that religion and education cannot be separated without injury to both. The application of this conclusion to the difficult problems involved in the re-integration of religion and education in public schools will tax the ingenuity of school administrators and church officials. Whatever the solution, it will be the product of cooperation and good will on the part of many people determined to eradicate secularism from American education.

III

IT IS important to draw a distinction between secularism as a philosophy of life, which is a denial of religion, and secularism as an historical phenomenon, which is a denial of religion's relevance to the major activities of life. Although there are a few Americans, mainly the iconoclastic and noisy professors of college philosophy, who substitute secularism for religion as a wholly satisfactory philosophy of life, the majority of the American people are still deeply appreciative of America's religious heritage. The American people have no intention of destroying religious institutions, but despite their kindly disposition toward them, they are actually bringing about the eclipse of religion in American life by persistently ignoring it as an essential phase of American culture. For example, clergymen who courageously apply Christian principles to political situations are told "to keep politics out of the pulpit." Then there are those who believe the economic order is ruled by an "absentee God." The public schools may teach astronomy, beauty culture, welding, cooking, and any other subject popular in the community, but religion is banned from the curriculum because it is reputed to be a "dangerous subject for our free, individual, non-sectarian public school." Secularism renders religion innocuous by isolating it from the practical affairs of life.

It would be a mistake to assume that the virtually complete exclusion of religion from public education was the intention of the educational leaders who initiated the movement to bar sectarian instruction from the curriculum of the tax-supported school. Furthermore, it is not at all clear, as some public school propagandists would have us believe, that the American people as a whole are pleased or satisfied with the present disregard for religion in public education. Research has definitely established the fact that the immediate reason for the exclusion of religion from the public school was not antipathy toward religion, but sectarian conflict and rivalry.

Horace Mann and his contemporaries were faced with the problem of meeting the demands of many sectarian groups which sought to gain control of religious instruction in the schools. They

didn't solve the problem; rather, they avoided it by forbidding religious instruction in the public schools. Unable to solve the problem, they resorted to an expedient, hopeful, meanwhile, that some form of non-sectarian religious instruction would be developed for the public schools. Could they have foreseen the present-day religious illiteracy of American youth, they might have been less hasty in their decision to make religious instruction the responsibility of only the home and church. Had they meditated a little longer on the consequences of their decision, they might have realized that the public school would substitute for religion some other philosophy of life. True, they eliminated "sectarian indoctrination" from the schools, but they exposed American children to the insidious indoctrination of the naturalist teacher who without fear of reprisal from the law or from the public may day after day indoctrinate the pupils in the basic philosophical assumption of secularism—that religion is unnecessary for success and happiness in this life, which, as the naturalist believes, is the only life of concern to reasonable men. Did the founders of the non-sectarian schools foresee that the anti-sectarian laws which they promoted would make it perfectly legal for a biology teacher indirectly to deny God's creation of man by teaching human evolution, but at the same time would make it a crime to teach the biblical account of man's creation by God? I doubt it. The contemporary secularization of public education, which has left religion only a marginal interest in the life of American boys and girls has far outrun the intention of those sincere men who, however, lacked the talent to develop a solution for the problem, still vexing school administrators, of incorporating religion into the school program without offense to any sectarian group.

Any attempt to restore religious training in public education is branded by the secularist as a "sectarian attack upon the public school." "Why," the secularist asks, "can't the home and church take care of religious instruction? Why should the teaching of religion be imposed upon the public school?" Such questions betray an inadequate understanding of the function of the school in an

American community. Whatever the community holds to be significant in its own life has a place in the school curriculum. The fire and police departments, the safety and health organizations, the industries and the unions, the farmers and the housewives are all acknowledged to be well within their rights when they ask the community school board to provide instruction in fire prevention, safety, hygiene, vocational training, economic history, rural life and domestic science. It is expected that the child be given instruction in school in every subject which will help him participate in the intellectual, cultural, economic and social life of the community.

But the schools in most American communities do not seem to know that the churches and synagogues even exist! Millions of Americans are members of church organizations, but not one word may be spoken about them in the public school. Catholic, Jew and Protestant are terms at least as equally important in community life as the A. F. of L., C.I.O., and the N.A.M., but yet no child may ask the facts about the religious groups although he may write essays about the N.A.M. and participate in debates as to the relative merits

of the A. F. of L. and the C.I.O. To make religious instruction the exclusive responsibility of the home and church is in contrast to sound educational procedure in the teaching of other subjects. To do this is to expose religion to the same indifference which we would expect if instruction in civics were barred from the schools and left to civic organizations. In fact, the school and the community have become so closely identified that the school's neglect of any important subject soon relegates it to oblivion in the life of the community. Such, unfortunately, has been the case with religion in far too many American communities.

We find, therefore, that secularism in education is not only alien to American education's traditional respect for religion, but it is also unbecoming to a system of education which claims to be an adequate preparation for American life. Secularism in American education is a stubborn obscurantism toward religion. With a little good will on the part of public school administrators, the churches and synagogues may be able to work out a plan which will at least call the attention of American youth to the importance of religion in American life.

IV

SECULARIZED education and religious education (not to be confused with religious instruction or instruction about religion) are antithetical. The one disregards religion; the other integrates religious truths and practices with every subject and activity of the school. Religious education has as its purpose the development of a religious philosophy of life; such education requires a curriculum which associates the whole of religious dogma and practice with the multiple and varied subjects and activities of the school. To be effective, religious education must be based upon sectarian beliefs; otherwise, the religious basis of the education will be so indefinite that it will have no significance. Only church-controlled schools can impart such education, for the church alone can give to the school the fullness of its doctrine. Therefore, we must face the fact that the only effective antidote for secularized education is the church-controlled school. The sentimental devotion to the public school must give way to the stern reality that the blight of secularism will not be checked until the public schools decline while the church-controlled schools increase. This will require a drastic reform of the government's relationship to church-controlled schools, for obviously, without the financial support of the government, church-controlled schools, except those of the Catholic Church, will not be established in sufficient numbers to counteract the well-established influence of the secularized public school.

Less drastic, and to the same degree less effective for mitigating secularism, are the "released time" and "teaching on the public premises" projects now in operation in many public schools. The one serious limitation of these practices is the insinuation that religion is something apart from the rest of the school curriculum, a phase of learning for which they must be "released" as if it were from the more essential interests of life. These practices are a tacit approval of the secularist conception of education, which, if it must make any concession to religion, will, nevertheless, isolate it from the business of life.

Lately churchmen who are greatly disturbed by the secularism of our age have recommended that public school children be taught "about religion." They propose that in the literature course the religious classics be studied, and that in the social studies courses, the value of the churches and synagogues in the community be appraised. They see in their proposal the only feasible method for making religion a part of the public school curriculum. Although such casual treatment of religion may have little practical effect in eradicating secularist ideas and attitudes, it may lead a few pupils to an interest in the churches of the community. If it does, the first step for the restoration of religion in public education will have been taken.

Turn to page 22

Month by Month with the N. C. W. C.

Hartford Scene of Opening Meeting of C.C.I.P. Season

Bishop Henry J. O'Brien of Hartford was host to the Conference which opened the 1946-1947 year for the Catholic Conference on Industrial Problems—the twenty-fourth year of its existence. Concern of labor, government officials and priests over the possibility of an economic depression was expressed at the meeting by Bishop O'Brien, who said that the discussions would help toward giving the people a clearer understanding of the teachings of the Church on the important social questions of the day.

Discussing the economic outlook, Joseph P. McMurray, economic analyst for the Senate Committee on Education and Labor, predicted a business recession, unless Congress enacts legislation providing for a better distribution of goods. There is little hope for such Congressional action, he said, unless intelligent citizens take a more active part and show greater interest in the legislation which Congress will be asked to pass during the next session.

The relationship between labor and employer was discussed by Ellsworth Grant, vice president of the Allen Manufacturing Company, who represented management; Timothy Flynn, C.I.O. representative, who developed the viewpoint of labor; and the Rev. Benjamin L. Masse, S.J., associate editor of *America*.

Mr. Grant developed a program offering labor a large share in management and production, greater job security and more understanding for the workers' difficulties and grievances. Mr. Flynn said that the establishment of harmonious relations between management and labor depended on a "changed attitude" on the part of the big corporations.

Father Masse discussed the application of Papal teachings to the labor-management problem and declared that the United States had become the last hope of freedom and democracy in the world. Compulsory arbitration is a dangerous solution for the labor-management problem, he said, reminding that strikes have been successfully outlawed only in three countries—Germany under Hitler, Italy under Mussolini and Russia under Stalin.

The Rev. R. A. McGowan, director of the Social Action Department, in his concluding address expressed the hope that, in whatever action will be taken, the dignity of the individual will be maintained and that private organizations will work more effectively on the problems concerning all the people.

Death Calls Bishop Hagan Of Cleveland Diocese

Requiescat in Pace.

After only four months in the episcopacy, the Most Rev. John Raphael Hagan, Auxiliary to the Bishop of Cleveland, died on September 28 following an operation for a kidney ailment. Bishop Hagan was only fifty-six years old and had been ill a very short time.

His Excellency, who was ordained in Rome on March 7, 1914, was an authority on Catholic education in the United States and was known for his scholarship and eloquence. Speaking at his funeral Mass, Archbishop John T. McNicholas of Cincinnati called Bishop Hagan an idealist and a crusader and said he stood among the foremost authorities in the field of education and "knew well that the exclusion of religion in the training of American youth is detrimental to America and can only result in youthful delinquency, irreligion, agnosticism and atheism."

Bishop Hagan attended the North American College in Rome and was ordained in the Basilica of St. John Lateran. Following his ordination, Bishop Hagan made special studies in education and psychology at the Catholic University of America in Washington, D. C., and at the Paedagogische Akademie of Bonn. He served as assistant pastor and administrator from 1914 to 1923, when he was named Superintendent of Schools in the Diocese of Cleveland. He was elevated to the episcopacy as Titular Bishop of Limata and Auxiliary to Bishop Edward F. Hoban of Cleveland, May 28 of this year.

May he be remembered in the prayers of the readers of CATHOLIC ACTION.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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NATIONAL COUNCIL CATHOLIC WOMEN

National
Convention

CONVENTION DAYS FOR N.C.C.W.

By CATHERINE JARBOE

THE vast congregation in the great Cathedral of the Immaculate Conception in Kansas City, Mo., listened intently as the representative of the Holy Father, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, spoke of the Holy Father's appeal to the women of the world to lead in the restoration of the family and human society, saying: "To the women gathered before him, the Sovereign Pontiff said at that time: 'The Divine Master is calling you.' Today he repeats to you this same watchword. During these days you are setting yourselves to a careful study of this pontifical message, with a view to later carrying out as much of it as you can. This is a source of joy for the Holy Father, and today he sends you a special Apostolic Benediction for the happy outcome of your discussions and deliberations."

In these few stirring words His Excellency explained the reason for this great meeting—the twenty-third National Convention of the National Council of Catholic Women—women gathered together from the four corners of the United States to spend five days, September 21 to 25, in earnest consideration of the Holy Father's call to active participation in the social and political life of our day.

Pontifical Mass, offered by the Apostolic Delegate, opened this, the largest convention in the history of the Women's Council. The Most Rev. Edwin V. O'Hara, Bishop of Kansas City and host to the convention, presided, and the Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant episcopal chairman of the Lay Organizations Department, N.C.W.C., preached the moving sermon on "The Dignity of Woman." His Excellency said: "Through the supreme dignity conferred by God on Mary, the dignity of all women was established. Men who venerate the glorious Virgin Mary at the altar cannot but hold in reverence and honor her daughters on earth. Thus Christianity has emancipated woman. And the Church has ever vindicated her dignity and her rights. . . . In these our days, when woman's dignity and rights are in great danger, not only under totalitarian governments but also in those countries swayed by a false liberalism, the Church

through her Supreme Pontiff Pius XII speaks again with ringing clarity in woman's defense." His Excellency called on the women to heed the Holy Father's admonition to be "restorers of home, family and society." "Women leaders," he said, "should be well trained and well informed if they are to succeed in their noble service."

HOLY FATHER'S MESSAGE THEME OF CONVENTION

His Holiness' address on "Woman's Duties in Social and Political Life" received the "careful study" which the Apostolic Delegate envisioned as speaker after speaker analyzed each field in which the Holy Father called on women to work. The Most Rev. John F. Noll, Bishop of Ft. Wayne and episcopal chairman of the Lay Organizations Department, N.C.W.C., pointed out the role of women in Catholic Action when he said: "According to Catholic teaching, you do not merely belong to the Church, but you ARE the Church, and you know well that in non-Catholic eyes your Church is what you are. . . . It is because the Catholic laity in nearly every country have so long neglected to give of their time, their talents, their energy, to defend and promote their faith and the moral law which it supports, that enemies of God have secured control of the nation's political life, of its press, of its education—and these are far more powerful agencies of bad instruction and propaganda than is the pulpit of the good. . . . Christ, our Leader and King, needs a militant soldiery and mothers and their children must supply it. . . . Let every delegate to this Convention return home with the determination of enlisting the women of her parochial unit and members of her family in an active apostolate for the spiritual and moral improvement of their own respective communities."

When we have made of ourselves the good citizens of a community and nation visualized by Bishop Noll, we will be ready for citizenship on the world level, which, in the words of the Most Rev. Robert E. Lucey, Archbishop of San Antonio, requires "that the citizen be first of all equipped and willing to make his proper contribution to law and order, justice, charity and re-

igion on the domestic or national level." "We have reached a crisis in the social order," he said, "and our Catholic women must play their part in the great drama of rebuilding a broken world. . . . It is clear that the Holy Father considers woman as the sentinel of society. When she is not placed on duty or when she sleeps at her post society is in danger."

In addition to those of the episcopacy already mentioned, nine Archbishops and Bishops and one Abbot attended the convention and contributed to the value of the deliberations by their participation as honorary chairmen of the various sessions.

The President of the United States, Harry S. Truman, in his message to the convention, emphasized again the protective role of woman when he said: "Women who understand family life and live up to their own high ideals are best qualified to promote the dignity of womanhood, the integrity and honor of our youth and the protection and education of children." The President extended his cordial greetings to the convention and commended the women upon their choice of theme, saying that "in our days there is indeed a real need to understand the basic duties of women in public and private life."

Each succeeding session brought out these duties of women. Her opportunities for service and her obligations to society were considered in sessions on social life, peace, social service, family life, war relief, minority groups, youth, inter-American relations, P.-T.A.'s, and—basic to them all—religious education. To point the way to active participation by all women in the Church's program of religious teaching, each field of work of the Confraternity of Christian Doctrine was reviewed. With Bishop O'Hara as honorary chairman and Mrs. J. E. Nicholson, national chairman of the Committee on Cooperating with the Confraternity of Christian Doctrine, presiding, Mrs. James Moriarty, Great Falls, Mont.; Mrs. William Daly, Mobile, Ala.; Mrs. Walter C. Wells, Kansas City, Mo.; and Miss Henrietta Morrissey, Topeka, Kans., presented a panel discussion on the Confraternity under the general title, "Religious Education—The Basis of the Social Apostolate."

Following logically the deepening of spiritual consciousness, a round table discussion to present positive programs to aid in the restoration of the dignity of the family was led by Mrs. Robert A. Angeló, national chairman, Committee on Family and Parent Education, and participated in by Mrs. A. J. Ott, Milwaukee; Mrs. Joseph N. Althoff, Detroit; and Mrs. Walter Sneider, Toledo. Rev. Patrick J. Peyton, C.S.C., speaking in "The Family Rosary," said: "I am convinced that the most powerful weapon and force in the

world is prayer and that there is one thing that will save family life, and that is family prayer. I will go further and say that to me the most efficacious, most practical and most definite form of family prayer is the family rosary."

WOMAN'S ROLE TODAY

An enthusiastic capacity audience crowded the hall to hear members of the National Catholic Welfare Conference discuss the subject of "Peace with Justice in One World." Rev. Paul F. Tanner, assistant general secretary, N.C.W.C., acted as chairman. The Councils and Commissions of the United Nations, which seek to achieve world peace through mutual understanding of all peoples and the exercise of justice, were discussed by Rev. William E. McManus, assistant director, Department of Education, N.C.W.C., speaking for the Very Rev. Msgr. Frederick G. Hochwalt, director of the Department; Rev. Raymond A. McGowan, director, Social Action Department, N.C.W.C.; and Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN affairs. Monsignor Hochwalt's paper pointed out the great contribution to peace which can be obtained through the proper education of the people of the world. This is the aim of UNESCO, the United Nations Educational, Scientific, and Cultural Organization. He cited the preamble to UNESCO's constitution, which begins: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." "If you would meditate upon the art of governing one world," he said, "never forget the good common sense of the wise philosopher (Aristotle). 'All who have meditated on the art of governing mankind have been convinced that the fate of empires depends upon the education of youth.'"

CONVENTION PROCEEDINGS

THE N.C.C.W. Convention Proceedings will be published for the use of Council affiliates in their programs of Catholic Action and will be available from N.C.C.W. headquarters, 1312 Massachusetts Avenue, N. W., Washington 5, D. C., at \$3.00 a copy. Order your copy today and obtain for yourself and your Council this record of the splendid achievements of united Catholic women and the presentation of opportunities which are theirs for further service to Church and Country.

Mimeographed copies of the resolutions adopted by the Convention may be obtained now from headquarters at 20c a copy.

In considering the Social and Economic Council of the United Nations, Father McGowan said that this Council "deals with the underlying causes of war" because "it deals with the protection and promotion of human welfare and people's rights." "A unique feature of the Council is," he said, "that its decisions are not reached by action of governments only, or by governments as influenced by a vague public opinion. Representatives of private and voluntary international organizations have the right of representation before it, directly and officially, to influence the program and the policies. The value of this is vast. Let me point out only one. In this secularist world, the practices in social and economic life have long been unprincipled and agnostic. Just now a large part of the world threatens to go atheist in its practices in social and economic life. But now under the plan of the Social and Economic Council, Catholic organizations in the social and economic field will have the opportunity to present Christian social and educational teaching directly to the World's Council on Social and Economic Life and its commissions and agencies. I hope that for the world's good, the opportunity will be seized on."

Using as her subject the words of the Holy Father, "Woman's Vote is a Vote for Peace," Miss Schaefer said that "Catholic women today have an opportunity of undreamed of proportions to give testimony to and help establish the unity of the world in the very principle—through Christ, by Christ and in Christ." Miss Schaefer spoke on the Commission on the Status of Women of the Economic and Social Council of the UN.

The civic and social obligations inherent in women's role today were considered in the panel discussion on "Woman's Influence in Social Action" which followed the address of the Most Rev. Charles H. LeBlond, Bishop of St. Joseph, on "The Catholic Woman in Civic Life." His Excellency urged Catholic women to participate not only in matters Catholic, but in things civic and national. "They should be," he said, "the best citizens with their moral training and their understanding of their obligations and the high ideals that their religion teaches them." The panel was participated in by Miss Linna E. Bresette, field secretary, Social Action Department, N.C.W.C., speaking on "The Woman Worker in Your Community"; Miss Katherine Sins, New Orleans, La., on "Decent Housing for Every American Family"; and Miss Virginia Walsh, Kansas City, Mo., on "Education of Women for Social Action."

The great contribution of Catholic women united in the National Council of Catholic Women to the work of social service was shown by Rev. Dr. Lucian L. Lauerma, director,

N.C.S.S.S., when he spoke on "The Twenty-fifth Year of Catholic Social Service Training at N.C.S.S.S." During the twenty-five years of its existence the School has trained 833 full time and 452 part time students, making a total of 1,285 Catholic trained social workers equipped to serve their neighbors through the generosity and united effort of Catholic women in N.C.C.W.

Another great field in which women are playing a prominent and eminently useful role is that of war relief. Discussing the needs which women can help to meet, Miss Mary Louise Breen, field director, French Projects, War Relief Services-N.C.W.C., spoke on "Relief—This Winter" and Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., on "Woman's Role in War Relief." Rev. Edward D. Swanstrom, assistant executive director, War Relief Services-N.C.W.C., in addressing the session on the "Resettlement of Displaced Persons" said that 75 to 80 percent of all Displaced Persons are Catholic and that Catholics cannot escape their responsibility as Americans, and as members of the Church, "to press forward in the struggle to see that the human rights of these people are protected, and that they be led out of their present unfree existence into one worthy of human beings."

AWARDS TO N.C.C.W.

Father Swanstrom presented one of two awards received at the convention by the National Council of Catholic Women, that of War Relief Services-N.C.W.C. for the outstanding work of Catholic women in their support of the "Children in Need" appeal in furnishing clothing for the children and Nuns in war-devastated countries.

The second award was presented by James S. Mitchell, director, N.C.C.S., to the National Council of Catholic Women "in acknowledgment of the zealous, untiring service rendered by them to the National Catholic Community Service during World War II in its program for the spiritual, moral and recreational welfare of the men and women in the Armed Forces, of the war production workers, and of their families."

CO-WORKERS IN OTHER LANDS

Council women showed their deep interest in Catholic unity when an unprecedented attendance at the Inter-American luncheon packed the meeting room and overflowed into the corridors beyond to hear the Very Rev. John Considine, M.M., speak on "The Spiritual Bond Between the Two Americas" and Senorita Angelica Fuselli, Argentina, and Senorita Sofia del Valle, Mexico, tell of "Women's Contribution to Inter-American Cooperation."

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The international character of Catholic women's work was described during the convention when Miss Anne Sarachon Hooley, Bureau member, I.U.C.W.L., told of Catholic Action in other countries as reported at the first postwar meeting of the Bureau of the International Union of Catholic Women's Leagues which she attended in Brussels last May.

NEW HORIZONS

These convention days of study had their basis in the Holy Sacrifice of the Mass offered each morning for the intention of His Holiness, for the promotion of the Lay Apostolate, and for the living and deceased members of the National Council of Catholic Women.

In order to provide training for future action deriving from this prayer and study, a leaders' workshop was planned with Mrs. J. Selby Spurck, national director and chairman of the Committee on Organization and Development, presiding, and Miss Margaret Kelly, field secretary, N.C.C.W.; Mrs. Gerald Bennett, executive secretary, Grand Rapids D.C.C.W.; Mrs. Dan Meaney, president, New Orleans A.C.C.W.; and Mrs. A. C. Weidner, president, Indianapolis A.C.C.W., as discussion leaders of the topic "How to Achieve a Working Committee." Other sessions were held to give practical suggestions for work with minority groups, with youth, with Catholic charity agencies, in community projects, in parent-teacher associations, and by international relations committees.

Women's vital concern with the needs of the times was reflected in the magnificent statements adopted by the convention. The religious freedom resolution stated: "We ask that complete freedom of religion, as well as freedom of religious worship, be among the human rights guaranteed for all peoples in the peace treaties." The proposal to grant federal aid to education was supported, with the provision that "such legislation

must explicitly prohibit any federal control or supervision of the schools assisted." The convention pledged their energies permanently to defeat the equal rights amendment if proponents continued their campaign for it, but said that "unjust legal discrimination against women should be removed from the federal and state books."

IN LIGHTER VEIN

A national convention, bringing women together from all over the country, serves a Christian purpose other than prayer and study—the building of friendships through shared pleasures. A reception in honor of the Apostolic Delegate; a sightseeing tour of the city, culminating in a reception at St. Peter's Parish Hall, followed by Benediction in St. Peter's Church; and the banquet closing the convention, gave many opportunities for the friendly interchange of ideas and experiences.

Mrs. Thomas G. Garrison, retiring president, who had presided at the convention sessions, spoke with deep feeling to the delegates who crowded the banquet hall and formed a brilliant scene to close a convention long to be remembered.

Following the announcement of the new officers and Board members, Mrs. Henry Mannix, of the Province of New York, newly-elected president, asked Council affiliates to pray for her and to work with her.

In the final address of the convention, Bishop O'Hara called on Catholic women to assume the leadership so sorely needed today. "Power and responsibility," he said, "normally two aspects of the same social reality, have been severed in actual life. They must be again united in a Christian society and Catholic women must take the lead in this reintegration."

N.C.C.W. affiliates, mindful of their grave responsibility, take up the work of bringing Christ into a world that has forgotten and neglected Him.

NATIONAL COUNCIL CATHOLIC MEN

New Radio Program—How
To Get Radio Time—Across
the Country—Radio Schedule

N.C.C.M. SPONSORS NEW RADIO PROGRAM

ON Thursday morning, October third at precisely 10:15, a producer on the staff of the Mutual Broadcasting System, in the New York studio, will give the go-ahead signal to an organist and tenor soloist, and the new N.C.C.M. program on Mutual's "Faith in Our Time" Series will be on the air.

Following the opening musical selection, the listeners will hear a talk by Father Hugh Calkins, the Chicago Servite Father, who will begin his series of radio chats on the subject: "You and Your Family." Father Calkins is well known for his informative and down-to-earth talks given several weeks ago on N.C.C.M.'s Hour of Faith program.

He is going to direct his messages on the "Faith in Our Time" program not only towards parents, but towards their children—especially teen-agers—and he will discuss all the elements that go into making home a good place to live in, and that will stimulate good home and social contacts. Naturally all the problems discussed will be treated in the light of Catholic teaching.

We think Father Calkins has something very important and vital to say not only to Catholics, but to non-Catholics as well, for after all, home problems are home problems, no matter who faces them. Therefore we urge all our Catholic listeners to ask their non-Catholic friends to tune in on the programs, too.

At the end of this article is appended a list of Mutual stations currently carrying the program. Please check with the list and make sure to listen or have somebody in your family listen in every Thursday morning.

The titles of Father Calkins' talks are as follows:

- October 3: "How to Be Happy at Home."
- October 10: "Husbands Need Home Training."
- October 17: "Children Are Big People."
- October 24: "How to Survive In-Laws."
- October 31: "How to Use Your Friends."

We also hope to encourage the Catholic schools in cities where the Mutual outlet carries the program to listen in. So, not to give you too much to do, but if you have children in the Catholic schools, please ask them to request the principal of the school to arrange for at least some classes to listen to the program on the school radio. If the school has no radio, perhaps one of the students could bring a portable set from home. At any rate, the program can easily be used by teachers as a supplement to the regular religion period, and such a practice would encourage good radio listening as well.

We have, frankly, great hopes for the program. In the first place, it is the only Catholic network program on a weekday. This alone should win for us a new group of listeners—people who do not ordinarily have an opportunity to listen to the Catholic Hour or the Hour of Faith.

We think that the subject to be treated—"You and Your Family"—and the way in which Father Calkins treats it, will win new friends and influence new people. Then too, we are happy to have the additional M.B.S. outlets, approximately 46 of them, for spreading Catholic ideas and ideals. Right now, the three radio programs of N.C.C.M. are broadcast over a total of approximately 200 stations throughout the country.

And now, a final word to you, our readers, and

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(Department of Lay Organizations, National Catholic
Welfare Conference)

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JOHN G. BOWEN, *Field Representative*

we hope, our listeners. We want your cooperation to help make this new program as well as our others the effective instruments they can be for the spread of Catholic truth. And most of all, say a prayer for us that our work may grow and thrive.

M.B.S. Stations Carrying The New Catholic Program on "Faith In Our Time"

Akron, Ohio	WHKK
Albany, New York	WABY
Ashland, Wisconsin	WATW
Atchison, Kansas	KVAK
Auburn, New York	WMBO
Bartlesville, Alabama	KWON
Clarksdale, Mississippi	WROX
Clarksville, Tennessee	WJZM
Dalton, Georgia	WBIJ
Dyersburg, Tennessee	WDSG
Elmira, New York	WENY
Fond Du Lac, Wisconsin	KFIZ
Ft. Pierce, Florida	WIRA
Galveston, Texas	KLUF
Hagerstown, Maryland	WJEJ
Hannibal, Missouri	KHMO
Indiana, Pennsylvania	WDAD
Ironwood, Michigan	WJMS

Jacksonville, Florida	WJHP
Lafayette, Indiana	WASK
La Grange, Georgia	WLAG
Laurel, Mississippi	WLAU
Lewiston-Auburn, Maine	WCOU
Little Rock, Arkansas	KXLR
Louisville, Kentucky	WGRC
Lowell-Lawrence, Mass.	WLLH
Manitowoc, Wisconsin	WOMT
Marquette, Michigan	WDMJ
Ogdensburg, New York	WSLB
Omaha, Nebraska	KBON
Pampa, Texas	KPDN
Petersburg, Virginia	WSSV
Roanoke Rapids, North Carolina	WCBT
Rock Is.-Dav.-Moline, Illinois	WHBF
Rock Springs, Wyoming	KVRS
St. Albans, Vermont	WWSR
Savannah, Georgia	WHOS
Selma, Alabama	WHBB
State College, Pennsylvania	WMAJ
Talladega, Alabama	WHTB
Vincennes, Indiana	WAOV
Warren, Ohio	WRRN
Waterbury, Vermont	WDEV
Whiteville, North Carolina	WENC
York, Pennsylvania	WORK

HOW TO GET RADIO TIME

This article is the second of a series based upon "The Production of Religious Radio Programs," a brochure recently prepared by William C. Smith, radio director of the National Council of Catholic Men. The complete paper is available upon request to N.C.C.M. headquarters.

THE first and most important step for the Catholic group which has decided to broadcast a religious radio program is to request the local Ordinary for permission to arrange for the program with the local station.

Once this permission has been obtained, it would be well to get letters from local pastors stressing the need for the program and indicating their willingness to cooperate. It would also be most helpful if local merchants and advertisers indicate their interest. You can usually do a more impressive job if you approach the station manager by means of a committee, especially if it is composed of outstanding men and women of the community. In these matters a station would rather deal with a recognized organization than with an individual. The local K. of C. Council of representatives of the Bishop of the Diocese would carry more weight than a couple of men from a local parish.

It will not be enough to tell the station manager that you want to put a Catholic program on the air. You must be prepared to answer questions like these:

1. Is there a need for it?
2. What is the proposed format?
3. Have you enough talent available to operate it over a period of weeks?

The second and third questions will be discussed

in future articles. To prove the need, you should have prepared a careful estimate of the number of Catholics in the community. If there is a goodly number of them, it will be evident that they are a rather important group and therefore should have some means of expressing their ideas and ideals.

If they are not numerically large, then you will have to show that a minority group, too, has the right to present its ideals.

Make sure that you explain that no attempt will be made to belittle any other religion. Let the manager know that the program is conceived as a community operation — the speakers will be local people, or if the program is recorded (as sometimes it may have to be) the problems discussed will be of interest to the whole community.

If the station is a member of a network, let the manager understand that in no sense are you trying to push off any sustaining religious network shows he may be carrying. The purpose of the local program is to supplement, on the local level, the work being done on the national level by the network. Point out to the manager that he will have a better integrated schedule if he carries both local and network religious programs.

The time should, of course, be given free, in line with the station's public service obligations. The question arises: What is the best time for a sustaining, that is, a free, religious program. Many of them, of course, are heard on Sunday. This is

all right if it does not conflict with one of the station's network sustaining religious shows. Sometimes a manager will accept a local program either to reject a network sustainer, or he will use a network show to reject a proposed local program.

In either event, it will be better to ask him to spot the proposed show on a week-day, preferably in the evening. If his station is a member of a network, the best of the evening time will be taken up with network commercial shows. Then you may be given a spot which is not too desirable. Even on an independent station, if your area is covered by a network, the evening time might

conflict with a network show that would make your time not too desirable.

So when time is offered see what opposition you have to face on the networks as well as on the other independent stations of your neighborhood. If the competition seems too great, try to get another spot from the station manager. But remember, since he is giving you the time, you will, to a greater or less degree, have to take whatever he offers.

Above all things, if your group promises a station manager something about talent, program format, and production, don't ever let him down.

ACROSS THE COUNTRY

Affiliates, Friends, and Various Notes

DETROIT: John W. Babcock, A.B., LL.B., national president of N.C.C.M., was one of the banquet guests of honor at the seventeenth biennial convention of the International Federation of Catholic Alumnae on August 24. Mr. Babcock extended greetings in the name of N.C.C.M. to the I.F.C.A., and in his short address extolled the beauty and the importance of the true Christian family.

Acknowledging divorce as the principal cause of the awful disintegration of the family we see today, Mr. Babcock poses the question: Are there not some other factors in our social and economic life which have at least contributed to a tendency on the part of our youth, especially girls, to look upon family life as a matter of unfortunate necessity rather than a noble vocation?

Upon the occasion of graduation, for example, the young person, Mr. Babcock says, "is interviewed with loving interest by parents, aunts, uncles, friends and pastor to discover his or her thoughts for future activities. The first subject of discussion with us Catholics is, of course, the priesthood or the sisterhood. But what thereafter if the youngster discloses no religious vocation? Then we begin to mention the professions, medicine, law, nursing, teaching, social work, literature, art, etc. Only after all of these subjects for discussion have been exhausted, as a sort of last resort proposition, especially in the case of a young lady, is the conclusion reached that there is nothing left to do except to marry and keep house. And yet occupation in life in the public or business world is really but an incident—a source of support, a means and not an end, to the grand and divinely-created privilege of joining with Almighty God in a glorious and holy contract for the institution of a new unit of society.

"I suggest to you that those of us who have the will to make some sacrifice in organizational ef-

fort, as a part of beneficial Catholic activity, if not Catholic Action, might well devote our mental and physical capacity to a program which would make the family, marriage, fatherhood and motherhood, generally recognized as being a state in life almost on a par with the holy vocation of the religious life, and one attracting, not resigned submission, but rather admiration, dignity, respect, serious approach and enthusiastic embracing as a blessed privilege from God in the gift of an opportunity to serve Him, on the one hand in the nave of the church rather than in the Sanctuary, but on the other hand in the sanctuary of the home from which there is presented to God by the free will of man the opportunity to exercise His power in the creation of souls to His greater honor and glory."

N.C.C.M. APPOINTS RADIO DIRECTOR: In August, William C. Smith, assistant executive secretary of N.C.C.M. was appointed to fill the newly created post of Radio Director. Mr. Smith will have charge of the Catholic Hour, the Hour of Faith, and the new N.C.C.M. program on the "Faith in Our Time" series on the Mutual Broadcasting System.

For the past four years Mr. Smith has supervised music and production on the Catholic Hour and the Hour of Faith. He developed the program format of the Hour of Faith and during the past four years has written the continuity for both N.C.C.M. programs. He will also head the N.C.C.M. Radio Bureau, which functions as a clearing house for national Catholic radio affairs, as well as a service organization for Catholic broadcasters.

Mr. Smith has prepared the brochure on "The Production of Religious Radio Programs" which has received wide acclaim among broadcasters, both professional and amateur, and he is the author of various articles on Catholic radio work.

CATHOLIC EVIDENCE GUILDS: At the 14th Annual Meeting of the National Catholic Evidence Conference, September 13, 14, and 15 in Cincinnati, Thomas Sheerin, K.S.G., of Indianapolis, was elected president for the ensuing two years, succeeding Albert A. Levy of New Orleans. Other officers named were: Paul Merluzzi of Waterbury, Connecticut, vice president, and James J. Woods of Indianapolis, secretary-treasurer.

Seventy priests, laymen and lay women were registered at the conference from throughout the United States. Nine street-speaking guilds of laymen were represented by delegates from the following cities: Baltimore; Buffalo; Cincinnati; Hays, Kansas; Indianapolis; New Orleans; New York; Washington, D. C.; and Waterbury, Conn.

Emphasis was placed on the actual work of talking from a platform in a public place by demonstration "pitches," both indoor and outdoor. The indoor pitch followed an explanation of pitch technique by the Rev. Charles J. Willis, S.M., moderator of the New Orleans Guild. Sample public talks, subject to heckling by the audience, were given at the various pitches by Dr. John J. O'Connor, Washington; Harry J. Kirk, Washington; Rev. John J. Vogel, Toledo; John Greco, Waterbury; James J. Woods, Indianapolis; Leo C. Siener, Chattanooga; Robert S. Shea, St. Bonaventure, New York; Mrs. R. F. Moran, New York; and Dr. John G. Bowen, Washington.

A committee under the chairmanship of Very Rev. Msgr. John F. Kuhn was appointed to investigate the possibility of consolidating the work of the Catholic Evidence Guilds with the work of the Confraternity of Christian Doctrine. The committee was also instructed to make recommendations concerning a national episcopal chairman for the Catholic Evidence Guild Conference.

A eulogy of Paul Dearing, past president of N.C.E.C., who, while in office, lost his life when an Army plane crashed into the Empire State Building in 1945, was delivered by Harry J. Kirk.

The Conference was held under the patronage of His Excellency, Most Rev. John T. McNicholas, Archbishop of Cincinnati, who was represented at the meeting by His Excellency, Most Rev. George J. Rehding.

The Lay Organizations Department, N.C.W.C., was represented at the Conference through the participation in the program of Dr. Bowen, field representative, National Council of Catholic Men, and Miss Catherine Jarboe, editorial assistant, National Council of Catholic Women, as secretary-treasurer of the N.C.E.C.

KANSAS CITY: An opportunity for every one of the more than 50,000 Catholic laymen and women of the diocese to become a part of the Catholic Action organization of His Excellency, Bishop Edwin V. O'Hara, by joining the Diocesan Councils of Catholic Men or Women was presented in every parish, Sunday, September 8, when the annual membership campaigns of the parish councils of men and women were held.

The membership fee of \$1.00 provides a fund to meet the expenses of the diocesan offices and activities of the Councils of Catholic Men and Women in coordinating parish societies of men and women to bring about united action under the Bishop's direction. The fund also provides an affiliation fee to the national councils, directly supporting the Catholic Hour and Hour of Faith, national broadcasts, and the National Catholic School of Social Service.

Through the Councils of Catholic Men and Women, the laity are enabled to act as one in community and civic services.

Vincent Crimmins, former district deputy of the Knights of Columbus, was elected president of the Council of Catholic Men of the Diocese of Kansas City at the annual meeting of the board of directors, held in Sedalia, August 25. He succeeds J. Leonard Corless.

RADIO SCHEDULE

THE HOUR OF FAITH (ABC Network)

Every Sunday, 11:30 A. M., E.S.T.

Rev. Urban Nagle, O.P., author and dramatist, will give a series of talks again about his famous "Uncle George and Uncle Malachy." The title of his first talk will be "The Rosary."

Music by violin, harp, and organ, with a male quartet, under the direction of Paul Creston.

THE CATHOLIC HOUR (NBC Network)

Every Sunday, 6:00 P. M., E.S.T.

Rev. Benjamin L. Masse, S.J., associate editor of "America," will give a series of addresses under the general subject, "Christ the King and the Social Encyclicals."

The music on the Catholic Hour is provided by outstanding church and seminary choirs from various parts of the country.

"FAITH IN OUR TIME" (MBS Network)

Every Thursday, 10:15 A. M., E.S.T.

Rev. Hugh Calkins, O.S.M., missionary and lecturer, will give a series of informal chats about family and social problems starting October 3, entitled "You and Your Family."

Instruments of Peace

REV. EDWARD E. SWANSTROM

IT IS Fall in our blessed country. The barns of the farmers of the United States are full and the blessed days of Indian Summer intensify our feeling of well being and of security in material things—in bountiful food, warm clothing and comfortable shelter.

It takes an effort to rise spiritually out of our good life and feel with those who are suffering the lack of even the first necessities of life. It is not easy to take ourselves to such a village as I visited last winter, far out in the Polish countryside where the crossing and recrossing of mighty armies have destroyed every single house, and have leveled to the ground the Church where generations of sturdy people of the land paid homage to the Lord, and received the Bread of Life. I cannot communicate to you my anguish at the sight of such a village where, on getting out of a car where the village was supposed to be, I saw nothing but broken earth and piles of stone. Even the trees which give to a countryside a breath of life and beauty were destroyed. It was a wasteland made by man's brutality.

As I studied the sad scene, women and little children began crawling out of their shelters—mostly tarpaulin-covered bomb craters where, like the little family of Nazareth long ago, they slept on straw near the few animals that gave them sustenance. It was a cold day when I went out to them and the snow had just fallen, but the little children had no shoes, and the mothers were wrapped in rags so that they could give to the younger members of the family the old woolen garments that were left. What help could come into this desolate scene far from a railroad station—far from a metropolitan center?

Even such a far off destroyed village is the recipient of help given generously by American Catholics, who though their barns were full, remembered those whose barns were not only empty but destroyed.

A large truck drives up which bears on both sides the cross of charity, the cross of love. Around the cross are the words *War Relief Services-National Catholic Welfare Conference*. The villagers gather around this emissary of peace where before came only the vehicles of war. Out of the truck come hundreds of cans of life-giving foods, of meat for starving bodies, of powdered milk for sickly children. Out of the truck too, comes

warm clothing particularly for the children. It is good clothing, sturdy, carefully mended and ready to be put on immediately by those who have not the means to sew up holes or put on buttons.

The representatives of Polish Caritas (Catholic Charities) who give out these treasures, distribute them on the basis of the greatest need without asking the politics or the creed of the hungry, the cold and the naked. The canned food so distributed, was collected by American Catholics from every parish in the land in two campaigns—one in the Christmas Season, 1945—and the other, inaugurated on Mother's Day, 1946. With an outpouring of love and pity rarely seen, American Catholics, many of them poor themselves, gave 55,000,000 cans of all types of food which have by now been distributed to such needy areas as Poland, Italy, Hungary, France, Finland, The Netherlands, Belgium, Austria, Germany, Netherlands East Indies and Madagascar. In addition special shipments of grain and flour have been made to such areas as India and the Far East.

Up to the end of 1946 the purchase program and shipping costs of the programs of War Relief Services are covered by a budget provided by the National War Fund. This budget will terminate as of the end of 1946 and American Catholics will be asked to add to their donations of gifts in kind, the necessary funds for purchasing and shipping.

The efficacy of the National Catholic Welfare Conference in publicizing and interpreting the need in Europe and elsewhere was demonstrated particularly in the clothing collection for Children in Need.

The National Council of Catholic Women, conscious of the anguish of mothers in war-devastated lands who saw their babies dying for lack of covering and their other children shivering from cold, sponsored a collection of infants and children's clothing which reached out into almost every area of the United States—even also to Canada, Puerto Rico, and Mexico. Between August, 1945, and the end of August, 1946, 600,000 pounds of children's clothing reached the warehouse of War Relief Services-National Catholic Welfare Conference and was shipped to the charitable agencies of the Church in many lands.

Mrs. Thomas Garrison, Miss Ruth Craven, and the Administrative Staff of the National Council of Catholic Women handled the publicity for this campaign from the Washington office and in consultation with War Relief Services were able to present so real a picture of the need that warm-hearted Catholic women in thousands of communities formed into groups to make diapers, to mend used children's clothing and to remake adults' clothing into garments for children. The millions

of garments collected in this campaign represent the largest collection of children's clothing conducted in the United States.

Counting in the donations of gifts in kind contributed so open-heartedly by American Catholics, and the some \$12,000,000 which accrued to War Relief Services from the National War Fund, more than \$70,000,000 have been expended in the relief program conducted by the Catholics of the United States. This extraordinary generosity has not gone to the relief of Catholics only, because the first cardinal principle of the relief work of War Relief Services-National Catholic Welfare Conference has been to give help only on the basis of the greatest need without reference to race or creed.

The second basic principle is that aid will be distributed not by corps of Americans who may be little familiar with the program of a given country, but by the *native* Catholic Agencies of Charity which for centuries upon centuries have exemplified the charity of Christ in their dealings with their neighbors.

In France, 8,000 Daughters of Charity of Saint Vincent de Paul distributed the millions of pounds of food, medicines and clothing sent by American Catholics to all French people in need. In Poland, as mentioned above, Caritas under Cardinal Sapieha carries out its mission of love and service in the remotest parts of that anguished country with the help of dozens of trucks sent into Cracow by War Relief Services. Organized Caritas also distributes the goods of War Relief Services in such countries as Belgium, Austria and Czechoslovakia and Germany. In Italy and Holland a federated system of distribution has been achieved in which many charitable entities combine to give over-all service. In other countries a Bishop or an American Catholic Welfare Conference representative carries out the mission of charity with American Catholic contributions.

Letters of thanks have come to War Relief Services-National Catholic Welfare Conference from men and women of all political faiths and of all creeds. These letters testify to the fact that in its program of charity conducted through native agencies War Relief Services has carried out Christ's dictum of *universal* charity.

Already relief programs and programs for the aid of refugees and exiles have reached into 45 countries. Most programs concentrate on the needs of the most helpless part of the population—children and the aged—but of course, children especially. The food and clothing and money so selflessly given in the name of Christ has been used to build up living Temples of the Holy Ghost—to raise up little children in health and strength so that the next generation will not be lost to normalcy.

All those American Catholics who give in the campaigns of War Relief Services-National Catholic Welfare Conference are helping erase the deep and gaping wounds of war and to build up a peace which will be in the hearts of those who are given evidence of a brother's love. All Catholics then who have so helped are, in the words of little Saint Francis, "instruments of peace."

It is sometimes hard for them to continue giving when they do not see the glad faces of those who are the recipients of their gifts. But every now and then, word gets back to them that shows them how much their gifts have meant—when for example the beleaguered, hungry and cold people of Budapest finally received the many carloads of American food. The Catholics knew it had come from their brothers in Christ in America. CHARITY had broken through all barriers, so the Hungarians in joy and gratitude flocked to their ancient Cathedral where their Cardinal chanted a TE DEUM. In the hearts of many simple people, Te Deum is daily being chanted because of the *generosity* of American Catholics.

THE FIRST issue of a new INTER-AMERICAN SOCIAL ACTION BULLETIN was released last month by the National Catholic Welfare Conference. This periodical is designed to meet the need for more frequent exchange of

information and ideas in the field of social action among the countries of this hemisphere. Edited by Richard Pattee, consultant on Inter-

National Affairs for the Conference, it appears not as a survey of all such activities in each country but rather to inform those interested of significant activities and events which very often do not penetrate beyond the frontiers of the nation con-

cerned. French, Spanish, Portuguese, and English are the languages of the paper and each article is published in the idiom which the editor believes better for the dissemination of the information therein contained.

It is hoped that this effort will assist in carrying out the ideas and program of the Inter-American Seminars on Social Action in laying the foundations of an effective cooperation and coordination of activities in the implementation of Catholic social teachings. Suggestions, news and notes concerning social action matters will be welcome by the editor and all communications should be addressed to: Richard Pattee, N.C.W.C., 1312 Massachusetts Ave., N. W., Washington 5, D. C.

Secularism: Challenge to Christians

(Continued from page 10)

V

CATHOLICS may do their share in eliminating secularism in education (1) by gaining a greater appreciation of the philosophy of Catholic education, (2) by campaigning in their community for released time and credit for religious instruction, (3) by attending school board meetings dealing with religious instruction in the public school, (4) by examining public school textbooks to see if they contain material prejudicial to religion, (5) by cooperating with civic leaders who are attempting to correct the secularist evil, and (6) by discussing the problem with public school teachers.

Catholics may well fulfill their duty in the lay apostolate by endeavoring to make Christ better known and loved by the millions of children attending the public schools.

DISCUSSION QUESTIONS

1. Why does secularism worry public-minded citizens?
2. In what two ways may the term, "secularism," be understood?
3. Is there reason to fear that historical secularism may become a dominant philosophy in American life?
4. Has secularism always been "a principle" in American education?
5. Is religion too controversial a subject for introduction into the school curriculum?
6. Why is a new financial arrangement necessary for the further development of church-controlled schools?
7. What are the limitations of the released time program?
8. What may Catholics do to combat secularism in education?

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5. *Naturalism in American Education*. Geoffrey O'Connell. Benziger Bros., 1938.
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UNESCO and the Catholic School

(Continued from page 7)

and magazines are encouraged to participate in UNESCO Month and to make the existence and the goals of the new Organization familiar to the American people.

What UNESCO can be and what it can do to promote a sound concept of international understanding and goodwill is largely in the hands of the teaching profession in the United States. The teachers of the United States have the opportunity through our National Commission to speak their mind and to assist UNESCO to hold fast to its first goal, the achievement of peace. It will be the teaching profession that can keep UNESCO aimed toward its goal by remaining on the alert and fighting off all tendencies to take the new Organization off in pursuit of nebulous ideals that have no real relation to its essential task.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

October, 1946

- 8—ENTHRONEMENT OF MOST REV. JOSEPH E. RITTER, as Archbishop of St. Louis.
- 10—ENTHRONEMENT OF MOST REV. PAUL C. SCHULTE, as Archbishop of Indianapolis.
- 11-13—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—sixth biennial congress, Philadelphia, Pa.
- 11-15—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—"Victory Meeting", Green Bay, Wis.
- 14-17—NATIONAL LITURGICAL CONFERENCE—annual Liturgical Week, Denver, Colo.
- 20-21—LITHUANIAN ROMAN CATHOLIC FEDERATION OF AMERICAN CONGRESS—New York, N. Y.
- 21-22—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Ore.
- 21-25—INSTITUTE FOR STUDY OF UNITED NATIONS' CHARTER, Mundelein College, Chicago, Ill.
- 25-29—CONFRATERNITY OF CHRISTIAN DOCTRINE—eighth national congress, Boston, Mass.
- 27—CATHOLIC LAYMEN'S ASSOCIATION OF GEORGIA—31st annual convention, Savannah, Ga.

November, 1946

- 3-9 —CATHOLIC BOOK WEEK.
- 5—CONSECRATION OF MOST REV. DANIEL IVANCHO as Coadjutor Bishop of the Pittsburgh Diocese of the Greek Rite, Pittsburgh, Pa.
- 6-9 —MEETING OF ARCHDIOCESAN AND DIOCESAN HOLY NAME DIRECTORS, New York, N. Y.
- 13-15—ARCHBISHOPS AND BISHOPS OF THE UNITED STATES—annual meeting, Washington, D. C.

December, 1946

- 8- 9—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Columbus, Ohio.
- 27-28—AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY—annual convention, Chicago, Ill.
- 27-28—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—annual convention, Toronto, Canada.
- 27-30—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, New York, N. Y.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Social Security Law
Old Age and
Survivors' Insurance

ON MARCH 26, 1945, the House of Representatives adopted House Resolution 204.

This resolution authorized an expenditure of \$50,000 and directed the Committee on Ways and Means to "obtain information with respect to the need for the amendment and expansion of the Social Security Act, with particular reference to old age and survivors' insurance and the problem of coverage."

Under authority of this resolution, a social security technical staff was organized. Outstanding men served on this technical staff. Among them were men who had participated in the drafting of the Social Security Act of 1935, along with educators and social service specialists.

The staff of the Legal Department, N.C.W.C., discussed informally with the secretary of this staff the interest of Catholic agencies in the extension of the coverage of old age and survivors' insurance to their lay employees, insisting that legislation to provide this extension preserve the present exempt status of these institutions under the Internal Revenue Code.

Shortly after the 79th Congress convened for its second session the report of the Social Security technical staff was submitted to the Committee on Ways and Means. This report was printed and constitutes a volume of 742 pages. The index covers an additional 16 pages.

As directed by the Committee on Ways and Means, the report is devoted especially to the subject of old age and survivors' insurance. The Committee drafted a bill, H.R. 7037, Social Security Amendments of 1946. Public hearings were held on this bill by the Committee. Appearing before the Committee on March 6, 1946, the Director of the Legal Department presented a statement of the position of the National Catholic Welfare Conference.

"Catholic organizations," stated the Director, "have not looked with favor on any provision of law which denies to their employees any benefit provided by law for employees in general. . . . I earnestly recommend to the favorable considera-

tion of this Committee at this time the following proposals:

"1. That the lay employees of nonprofit agencies be fully covered by old age and survivors' insurance under a plan which would provide optional entrance on the part of the employer;

"2. That when this voluntary acceptance of coverage has been effected there shall be full contribution to the trust fund by employer and employee;

"3. That the law embody a statement of policy which would adequately safeguard the customary and traditional tax-exempt status;

"4. That the voluntary acceptance have reference solely to lay employees excluding the clergy and members of religious orders; and

"5. That provision be made for the withdrawal, under defined conditions, by any nonprofit organization."

The Social Security Amendments of 1946, as enacted, freeze the old age and survivors' insurance tax at the present rate of 1 per cent to the end of the calendar year 1946. For the calendar year 1948 it would be 2½ per cent. The tax is payable by both the insured employee and his employer.

The amendment protects the social insurance rights of deceased World War II veterans, and extends unemployment compensation to maritime workers; and to wage-earners in Alaska, Hawaii and the District of Columbia and Puerto Rico.

It makes perfecting and clarifying changes in and substantially increases the appropriations for maternal and child welfare, old age assistance and aid to dependent children.

The Committee took no action on health insurance or on the extension of old age and survivors' insurance to cover the large groups of wage-earners excluded from the benefits of social insurance by the present law.—*Wm. F. Montavon.*

CATHOLIC EDUCATION

PUBLICATIONS OF THE N.C.W.C.

For the Pastor, the Teacher, and the Student of Education

- ED1.** Official Attitude of the Catholic Church on Education—12 page statement issued by the Archbishops and Bishops of the United States in 1919. 5c.
- ED2.** Progressive Education by the late Rt. Rev. Msgr. George Johnson. 12 pp A sine qua non for teachers and all who are interested in educational techniques. 5c.
- ED3.** The Activity Curriculum in the Light of Catholic Principles by Msgr. Johnson. 12 pp. Children should be given not only the traditional subject matter but the opportunity to put their knowledge to work. 5c.
- ED4.** Free Transportation for the Parish School Child by William F. Montavon, K.S.G. Brief resume of legislation and court rulings on the rights of Catholic school children to free bus transportation. 5c.
- ED5.** Catholic Education by Msgr. Johnson. 40 pp and cover. Discusses the Church and the School, what Catholic education is, and the nation's debt to the Catholic schools. 10c.
- ED7.** The Nun in Education by Msgr. Johnson. 21 pp Describes the contribution of the sisters to Catholic education. 5c.
- ED9.** A Lesson in Democracy by Rev. Thomas J. Quigley. 24 pp Discusses the Netherlands solution of how to have state support for religious schools. 10c.
- ED16.** High School Latin and Priestly Vocations by Rev. B. H. Skahill, Ph.D. 12 pp An argument and appeal for a first class Latin program in the Catholic High School. 10c.
- ED36.** Release Time by Vincent C. Allred. Discusses development of this movement for religious instruction of students attending public schools, 41 p. 1946. 10c.
- ED37.** Summary of Catholic Education, 1945-46—High Schools, Colleges and Seminaries. 50c.
- ED27.** Directory of Catholic Colleges and Schools. 1944. 203 pp Paper. Lists names and addresses and gives information on all Catholic universities, colleges, normal schools, high schools, academies and special schools. Lists diocesan superintendents of education. \$2.
- ED28.** Directory of Catholic Colleges and Schools. 1946. Same as ED27 but not available until December 1, 1946.
- ED29.** Education in Spanish North America during the Sixteenth Century by Rev. Francis Borgia Steck, O. F. M., Ph.D. 40 pp Story of the founding of schools and universities the first in the Western Hemisphere. 25c.
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